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for them to be on the road. The next day, several had to get up and go down early because they had nothing to eat.

In the case of those villages which are unfortunate in not possessing sufficient land of suitable quality for growing enough taro to meet their requirements, the women make regular trips to trade with the women of other villages, obtaining taro in exchange for other commodities, chiefly fish. Details of this system of barter will be found in Chapter XII.

The usual methods of cooking taro are either to boil it in a native pot (lined with banana leaves, which also cover the top, tucked in over the contents), or to roast it by laying it on the embers of a smouldering fire. In both cases it is first peeled or scraped (*kuiskuis*) with a knife (*nanes*) made of a black-lip oyster-shell which has been ground down to the hard pearly surface by rubbing on rough coral (Pl. 38, no. 3). These knives are preferred to trade knives for this purpose; the women say the trade knives spoil the taro. Two other kinds of shells, a conus (no. 4) and a dolium (no. 5), are occasionally used instead of the black-lip oyster. Taro is also cooked in a native oven (*ta'ŏ*). When a woman wishes to make such an oven (*nog a ta'ŏ*), she first scrapes out a hollow in the ground, probably inside the hut at the women's end of it, and then builds up a framework of sticks in it, by laying in two lines of sticks and some cross-pieces. This is then lighted from a smouldering log or the embers of a fire; when it has flamed up she places a quantity of round stones, about the size of a hen's egg, in the flames, and also throws on taro parings to make it flame up well. When the wood is burnt away and the stones are hot, water is thrown on the flames to make them die down and to produce steam, the food to be cooked is laid on the hot stones, and the whole is covered up with some of the hot stones and the dirt from the floor which was displaced in making the hole. The oven is left thus for several hours, being generally prepared in the evening and opened up on the following morning. When the cooked food has been taken out, the stones are carefully put away in a corner of the hut for future use.

Taro is never eaten raw; it would be as unpalatable as our own potatoes in the same state. It is liked either hot or cold, and is frequently prepared beforehand, placed in a basket made of plaited coco-nut leaves, and hung up in the rafters of the hut until required later in the day; it is not, however, kept for more than about twenty-four hours.

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226 are caught, even if only a single one, there is great rejoicing. If the catch is a large one, the fish are shared by all the people of the village; a small catch is distributed among the men who went out; if only one fish is taken it belongs to the owner of the canoe.

The most important place in this region, in connexion with bonito fishing, is the island of Pororan. Men from other parts of Buka and from the north coast of Bougainville go to Pororan to learn the special magic required for it, and it is from there that the stone fish which play an important part in that magic are obtained. The men who were specialists in these matters at Kurtatchi said that they had learnt what they knew from the people of Pororan, who knew much more than they did.

226 462 Bonito fishing is the work of men exclusively; the women have no part in the catching, but they are permitted to carry home, clean, and cook the fish. The older boys take part in it while still wearing the *upi*, but I did not hear of any ceremony corresponding to the 'making *malaolu*' described by Ivens (1927, pp. 131 ff.) in connexion with a boy's first fishing expedition.

Bonito hook and rod.

227 Bonito are caught with a long flexible rod of bamboo, and a special hook, which is used for no other purpose.

227 321 [625] This hook (*ayats* in the Petats dialect, *kanun* in the Kurtatchi dialect) consists of a shell shank with a point made of turtle-shell. For the shank, *Tridacna* (clam) is generally employed, but *Meleagrina* (the black-lip oyster), *Conus* (the green-snail), *Turbo*, and *Cassis* are also used. If made of clam shell, the shank is flattened on the under side, in other cases it may be slightly convex, following the curve of the shell, so that in cross-section it may be either ⌓ or ⌒. The proximal end has a small tang, behind which the 227 283 line is fastened. The line is never, so far as I know, carried along the upper side of the shank and attached near the point, as is described by Hiroa for Samoa (1930, p. 501). The distal end of the shank is cut so as to leave a projecting piece, or sometimes two, on each side; between and on both sides of this is twisted the lashing which secures the point. The lashing consists of native fibre-string, of different thicknesses according to the size of the hook, twisted round both point and shank several times, the arrangement differing considerably in individual specimens, but always very neatly finished. Tiny bits of wood are wedged on either side of

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the point, and the string is twisted round these also, for greater security.

The point is made of turtle-shell, generally of the 'green-back' variety, which is not scarce. I do not remember ever having seen a point made of anything else. The variety of shapes and curves can best be seen from the photographs of specimens I collected, but it is not apparent from the photograph (Pl. 42) that there is a series of grooves, three as a rule, on the back of the point near its place of attachment to the shank, round which the lashing is twisted. The hook has no barb. It is pointed out by Hiroa (1930, p. 508) that 'where every second is of importance . . . a barbed hook would be a drawback and not an advantage'.

The hooks vary considerably in size. Plate 42 shows a number of them photographed with a scale. When I asked what was the reason for these differences in size and material, my informants replied that some fishermen liked one kind, some another. No mention was made of choosing hooks of a colour suitable to weather and water conditions, as reported by Hiroa (1930, p. 498) for the Samoans, or that one kind was used in the bow and one in the stern as reported by Ivens for the SE. Solomons (Ivens, 1927, p. 134), so I am able to offer only negative evidence on these points.

One hook from Petats (the middle one on the left in Pl. 42) has a short string of trade beads, probably in place of shell disks, attached to the fastening of the point on either side. The man who brought it said these were to make it catch many fish. He was about to tell me more when another man came up, so he hastily said they were just put on for ornament. But later he came back and told me that when putting the beads on he spat on the hook and said (Petats dialect):

'Lū hitaun, lū hitaun, hokauat, lū ien.'
'Catch quickly, catch quickly, catch fish.'

He could not explain the word *hokauat*, and as he asked me not to tell anybody in the village what the words were, I could not inquire further about it.

The rod is made of bamboo, about 2 inches in diameter at the proximal end, tapering towards the distal end. The length seems to be a matter of individual taste, about 12 feet would be a fair average. The line is the usual fish-line of fibre, and is about the same length as the rod.

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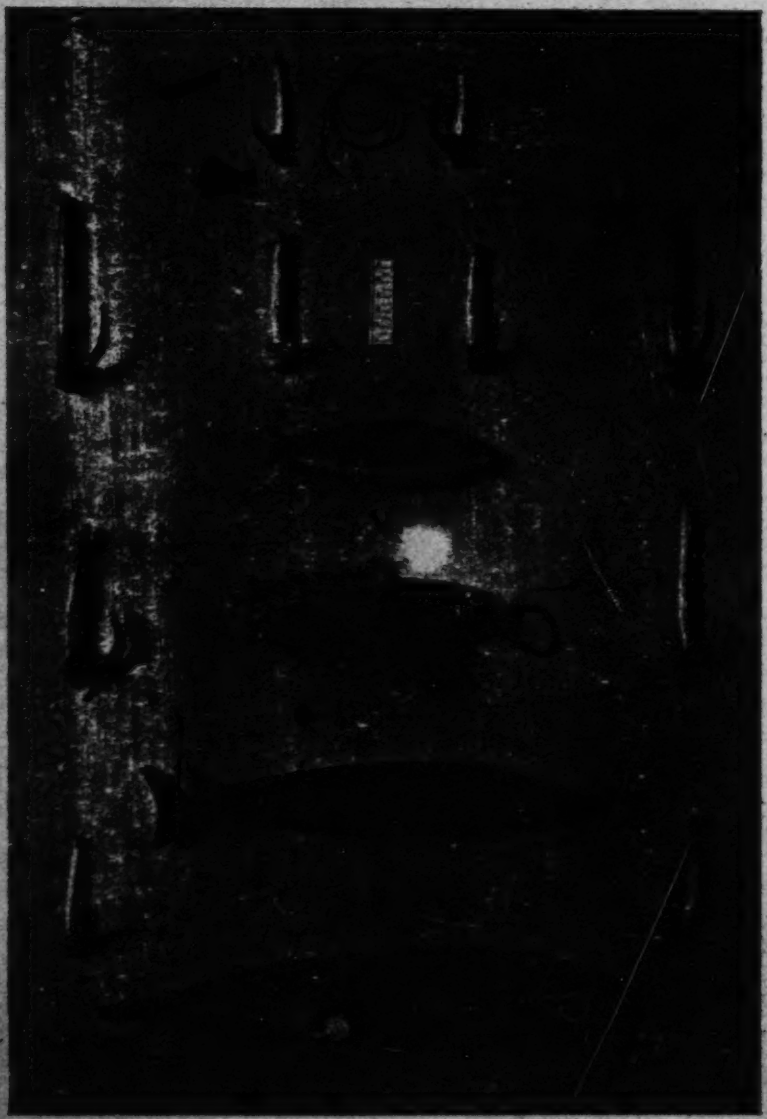
PLATE 42



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BONITO HOOKS AND MODEL FISH

[facing p. 330]

As far as nets are concerned, I observed seines of great length everywhere. Their breadth or depth varies from 75 centimeters to 2 meters, and the length from 50 to 300 meters. The very large nets are always the common property of a village or the inhabitants of a small island. In addition, one finds also the hand nets described by Guppy, which are fastened to a frame that is open at the bottom. These also have the most varied sizes. There are small ones, about 1 1/2 meters long, and others that are 8 to 10 meters long. As a rule these nets are used in such a way that a whole group of men surround a school of fish and then, with nets set adjacent to one another, gradually decrease the size of the circle so that the fish cannot escape. Fishing by means of square nets, which are fastened to the four corners of a cross of bamboo cane, does not extend on the east side of Bougainville any farther north than the Martin Islands. In sheltered waters one frequently sees high frames of thin tree trunks or bamboo canes, between which spread nets hang. The fisherman sits on the frame and drops the net, in which normally some bait is placed, into the sea; when he sees that fish are swimming above it, he cautiously raises it and thus catches the prey. 226 227 [423]

Fishing by means of a kite is carried on all the way to Buka. The kite is made from a type of broad palm leaves; the light cord to which it is attached is fastened to the boat; another string, from which a fish hook hangs, extends from the kite to the surface of the sea. The boat is propelled against the wind by its occupants; if a fish bites, the kite sinks, and the catch is pulled in. On the high seas one frequently sees bonitos being caught with hooks. Here it is necessary that the boat be propelled rapidly. Therefore bonito fishing takes place in the large fast boats that are manned by many rowers. Then a long fishing rod of bamboo is set out on the right and on the left, and to each is attached an approximately 30 meter line, and to this the hook. Iron fishhooks have replaced in part the original hook, but the latter still preferred for bonito catching. This hook has great similarity to the fishhook of the Polynesians; the rather long arm, to which the line is fastened, is a piece of tridachna shell of, at most, 9 centimeters in length and 1/2 centimeter in width with an oblong oval cross section. At the upper end a notch is cut so that the line may be fastened better; at the lower end there are two or three notches on each side, which serve to secure the approximately 4 centimeter long curved, very sharp hook of tortoise shell. [177] [321]

On the reefs fish are caught with a spear, and also with arrows.